

# I Would Ye Would Not

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[ 0 : 00 ] This message was recorded at Vision Baptist Church in Alfred, Georgia. It is our prayer that you will be blessed by the preaching of God's Word.

Take your Bibles if you would and turn with me to Matthew chapter 23 and verse 37. Matthew chapter 23 and verse 37. In 1977, Betty and I started a church in Cartersville, Georgia.

I was a ripe old age of 23. I just turned 23 in August and we started in September. And we were going door to door and I did that for the next eight years.

Always trying to find people and lead people to Christ to get them in church. You would not believe how many people I ran into that said to me, I want to be saved but I can't. I wish I could be saved but I can't.

He has never convicted me of my sin. He has never drawn me. And if he wanted me saved, he would draw me. But since he doesn't draw me, he doesn't convict me, he doesn't bring me, I can't be saved.

[ 1 : 04 ] And I would say, why do you reckon a guy with a Bible is sitting in your house ready to talk to you about how to be saved and you don't think God's trying to get anything through to you? And he said, all I know is I don't feel nothing inside.

And unless I feel something inside, I know I can't be saved. I've heard people say that all my life. It broke my heart that a doctrine would be so twisted like that. So I want you to look with me if you would in Matthew chapter 23.

I wish you'd write down beside verse 37 this. I would, ye would not. I would, ye would not. Write that down beside verse 37 if you would.

And then read with me verse 37. The Bible says, O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and you would not.

Here you see the intense love Jesus felt for people that rejected him. Jesus loves people. Jesus loves souls.

[ 2 : 10 ] I want you to look at the word O in that verse. Look at the word O in that verse. You know, that's a small little one syllable, one letter, one part of the alphabet.

But if you could just hear it, it's like, O, O Jerusalem, O. It's the agony. As Jesus is dealing with him, he's facing the cross.

In just a few hours, he'll be hanging on a cross, and the blood will be dripping out of his body, and he'll be publicly humiliated. They will have laughed at him and scorned him and mocked him, and he knows the cross is coming.

And he knows why he came to the earth. He came to the earth to seek and save that which was lost. That's why he came. He is just now ending a big battle with religion and a big battle with all of those who would do anything in their power to keep people from being saved.

In fact, if you would, in Matthew 21, in verse 1, they got to Jerusalem. Jesus and the guys arrived in Jerusalem, and they welcomed him like a king.

[ 3 : 12 ] In chapter 21, in verse 8, great multitudes came out, and they sang, Hosanna, Hosanna to the Son of David. Blessed is he that comes in the name of the Lord. Hosanna, Hosanna in the highest.

So they were bragging on him, and he had walked into Jerusalem. He's walking in at last week. He's going to die in just a few days. He went to the temple when he got there, and he knows where he is.

He knows who he is. He knows what's going on. The cross is standing right there. No one else sees it. No one else knows what's going to happen. His own apostles don't, but he full well knows. I have come to seek and save that which is lost.

And he's on his way to the cross. He walks into the temple, and there are people that have made it a den of thieves. They've turned religion into merchandising. It has been not a house of prayer, but a den of thieves.

And he casts them out, and he's angry. He's angry that what God did to reach out to people had been turned into a business. And then in chapter 21 and verse 19, he goes by this fig tree.

[ 4 : 13 ] And on this fig tree, he sees nothing but leaves, which would indicate that there should be fruit on the fig tree. There's no fruit, and he curses the fig tree. And it's a way of telling the nation of Israel, your days are over.

You have not done my job. You have not carried the gospel. You've gotten off track. You've turned my house into a den of thieves. I have blessed you, and I gave you all this to do, but your days are over for now.

Then he went over to chapter 21 and verse 28, and he told them about a man who had two sons. And he went to the first son, and he said, go. And the second son, he said, go. And we don't have time to retell the story, but he says, basically, hey, you religious people were supposed to go.

You talked a good game, but you never did anything. He said, but the wicked, the wicked and the no good guys, they went, and they did what I asked them to do. And then in chapter 21 and verse 38, he told about the householder who wanted to get the reward of his fields.

He had these fields, and they'd been raising fruit. He wanted his income, and he sent messengers, and they killed his messengers. And then he sent his son. He said, surely they'll give my son what belongs to us.

[ 5 : 22 ] They won't kill him, but they killed his son. And he said in chapter 21 and verse 43, he said, you have constantly rejected me.

You've rejected my messengers, and I'm going to take the kingdom of God from you, and you won't be used of me to carry the gospel anymore. In chapter 22 and verse 2, he tells the story of a wedding feast and how they rejected the invitation.

He prepared the feast. He even got the clothes they were going to wear. He did everything. You don't even have to rent your own tux. You have to buy your tux. I got the clothes you're going to wear. I got the food. I got everything. Y'all come to my party.

And they said, no, we're too busy. We're not coming. In chapter 22 and verse 15, the religious leaders heard how they rejected him over and over instead of repenting, and they began to argue with him.

Instead of saying, oh, you're right. We have messed up. Forgive us. We should listen. You're right. You're talking about Israel's history. We have killed all the prophets that God sent, and now you are here.

[ 6 : 25 ] Instead of doing that, chapter 22, verse 15, Then the Pharisees took counsel how they might entangle him in his talk. And he has finally reprimanded them. In 23 to 24, he said, you blind gods.

You strain at a gnat, and you swallow a camel. And now you're down to verse 37. I just gave you a little review. You see, if you take that passage of scripture out, you don't realize what's been going on.

He's been hours saying, I've done everything I can. I've done everything I can. Repent. Come to me. Quit. We've sent messengers to you. Don't do this.

Repent. It's time. And over and over they said, no. No. You see, he would. They would not. And so in verse 37, he goes, oh.

Oh. Oh. Jerusalem. Jerusalem. Jerusalem. Israel. My people. From Abraham.

[ 7 : 29 ] And Isaac. And Jacob. 39 books of the Old Testament. I've been your God. I built a tabernacle among you. I've delivered you.

I've done so much in your life. Oh, Jerusalem. Jerusalem. You killed the prophets. And you stoned them what you're sending to you. Repeatedly.

God sent messengers. And they rejected the message. He's in love. He and love had given them opportunity after opportunity. And they said no.

Look at the verse. Oh. Jerusalem. Jerusalem. Israel is God's people. They had rejected him as a nation. The nation of Israel rejected Jesus.

The nation of Israel rejected the Messiah. But he will not. And he will now reject them as his vessel to carry the gospel.

[ 8 : 26 ] He will now reject them. Okay. You don't want me. You can't be the ones that I use. And he's going to use them again. He's not through with them.

But Israel for the time is going to be set aside. They rejected him. And he now rejects them. Remember this. It was the nation that was rejected. Not individuals.

Because God loves you. I don't care what America does. He'll love you as an individual. God loved Israel. Everybody who's going to start the new church was a Jew. The guys who wrote the New Testament, they were Jews.

It wasn't that God was rejecting Jews. God was rejecting Israel. And this is his final farewell to Jerusalem. He patiently calls and works with people.

But you need to realize this. There is a day when he will no longer work. There comes a day when he says farewell. No more pleading. No more inviting.

[ 9 : 26 ] If you continue to reject him, you can know that sooner or later, he will no longer call you. In the story, he's dealing with Israel. In the text here, he's dealing with Israel.

He's telling the nation of Israel, I've come to you and I've spoken to you and you've rejected me. But there's a definite application here. Some of you have been going to church all your life and you've heard message after message.

And you've read gospel track after gospel track. And you've heard people pray for you. And you know you've sinned. And you know God's dealt with you. And you know you should get saved. But you stubbornly refuse.

You reject the messengers. You reject the gospel. And you reject it. You need to know there will come a day when he'll go, Oh, oh sinner. Oh, sinner.

How often would I have called you but you. Kill the gospel. Stop it every way you can. Turn up the music.

[ 10 : 27 ] Turn on the games. Turn up the job. Turn up the fun. Step away as much as you can. Jesus repeatedly called lovingly.

Read with me verse 37 again if you would. Oh, Jerusalem. Jerusalem. Thou that killest the prophets and stonest them which are sent unto you.

How often would I have gathered thy children together even as a hen gathers her chickens under wings. And you would not. He had shown great patience and tenderness in spite of harsh treatment.

All the way back in the Old Testament is a story after story of God's men being mistreated by the people that should have been listening to the message. He had wanted to gather them under his wings to protect them.

That's a picture of love and tender care. I know most of you people grew up in the city and the only time you ever saw it was on a cartoon. But I've seen the hawk come flying across the yard. And I've seen the little old mama hen start clucking and all the babies run.

[ 11 : 30 ] And she squats down and she spreads her wings. And she's standing there. If the hawk wants to get the chicks, the hawk will have to take out the chicken. He said, I've come. I've come to you. I've called you.

I've called you. I'll call you. I'll protect you. Come under my wings. I'll die so you can live. Come under my wings. He came to die for his people, yet they wouldn't receive him.

In John 1, 11, the Bible said, he came to his own and his own received him not. He came to his own. He came to the Jews. And the Jews, the people that have, all people should have known all about him.

The people that had 39 books pointing to Jesus, they rejected him. But he still stands, just like he did in Matthew 11, verse 28, when he said, come unto me.

Come unto me, all ye that labor and are heavy burdened. I know what the church has done. I know what Israel has done. I know what the Pharisees and the Sadducees have done. I know how religious people have put burden on top of burden on you and tried to burden you down and make your life miserable.

[ 12 : 33 ] Come. Come unto me, all ye that labor and are heavy burdened. I'll give you rest. I'm not religion. I'm not asking. I'm giving. I'm offering you salvation. I'm paying your sin debt. Come.

He had repeatedly asked him to. By the way, this passage of Scripture is a clear reference to salvation, but it's also a clear reference to God using us.

It's a clear reference that Israel will no longer be used of God. It's a clear reference to God's going to set Israel to the side. He's going to bring the church in. And I'd like to ask all of you as Christians, just what are you doing?

Look how blessed we've been. Look how God has brought his gospel to you. Look how God saved you. Look how God trained you. You have the scriptures. You know God wants you to spread the gospel around the world.

You know he's given you his grace and his word. But like Israel, most of us are more focused on ourselves than on him and what he would have us to do.

[ 13 : 32 ] Matthew 6.33 is one of those verses. It's my favorite. It's kind of like I call my life verse. It's a verse if you were to say, just give me your verse. I'd say Matthew 6.33.

But seek ye first the kingdom of God and his righteousness and all these things will be added. You think in terms of seeking first your family and their benefit.

You think in terms of seeking your future and your finances and your fame. You think in terms of anything but really giving your life to seek first his kingdom.

Let's be honest. Oh, Jerusalem. I came into your life. I brought great blessings. I did all these things for you. And not once did you ever consider I want to live for him.

I want to serve him. For you to live as many things before it's really to do what the Lord Jesus Christ would have you to do. In Philippians chapter 1 and verse 21 the Bible says, For me to live is Christ and to die is gain.

[ 14 : 35 ] See the idea here is that God wants you. He's calling you. And when he saved you, he didn't save you to sit, soak, and sour. He didn't save you to come to church and listen to the messages.

Use all your money for yourself. Use all your life for yourself. Use all your talents for yourself. He saved you to serve him. So easy to be critical of Israel, isn't it? Bunch of people.

God was so good to them. He gave them the Bible. He gave them the prophets. He did so much for them. And they were so selfish that they wouldn't carry the gospel. But if you change the word Israel to church, you won't like that message.

If you change the word from Old Testament guy to New Testament guy, you won't like that message. You change the word from Jew to you, and you won't like that message. Because, all honesty, what do we seek first?

If I ask you right now to write down, what do you seek first? What's the most important thing in your life? I mean, I know you struggle hard, and you carve out some time on Sunday for Jesus.

[ 15 : 35 ] Isn't he blessed? I mean, he ought to just really count his lucky stars. You made a way to his place. Wow. Jew. You. Huh?

He said, for me to live is Christ, and to die is gain. But for most of us, to live is to be successful in business. To provide security for our families.

For you to live is for someone else to give their life serving Jesus. In most churches, here's the attitude. For me to live is help you do whatever God wants you to do where I can do what I want to do.

That's kind of the, come on. You're mad at me today, aren't you? It's a holiday. For you to live is to provide security for your family.

For you to live is for someone else to give their life to serving Jesus. And to die would be to not have a happy home. To die would be to not live for yourself.

[ 16 : 34 ] If you examine your life, you will probably realize how many times God's dealt with you. I would just like to speak to all of you just for a second.

As a pastor, I literally do just preach whatever comes next. I'm going to be in Matthew 24 next Sunday morning. I literally just preach what comes next. But I, just two things.

One, salvation. The first call, salvation. Get saved. There are people in this room, and you know you're not saved. You know you're religious. You know you've done the Southeastern Christian cultural thing.

But you're not born again. You never once came to a place in your life where you said, I have sinned against a holy God, and I deserve hell. I am a, I am a worthless wretch. I need God.

You never came to that point. Oh, you believe in your head, but your heart is never really believed. Oh, you speak with your mouth, but not from your heart. You say you believe in Jesus, but the truth is, he's dealt with you time after time, and he's called for you time after time to be saved.

[ 17 : 35 ] And you've heard the gospel message time after time, and your heart's just plum heartened to it. You're like, eh, heard it before, buddy. You ain't got nothing better than that.

You're not going to do much for me. How about this one? Oh, oh, Jerusalem, Jerusalem. You kill the prophets.

You kill all my messengers. And I've wanted so desperately to get you here. I've called you, and I've called you, and you wouldn't. It wasn't that I wouldn't save you.

It was that you had other priorities. You had other things that were more important, and you wouldn't come. I would. You would not. And then here's a second one.

The passage of Scripture is really about how Israel was supposed to be used of God. You see, what we're going into is literally what's happening in the Scriptures where we are is Jesus is coming to a place where he's going to say, Israel, you have desperately failed me.

[ 18 : 38 ] You are not doing your job. And I'm going to put you to one side, and I'm no longer going to use you. I'm going to put another person in your place that's going to be called the Church of Jesus Christ.

And for a couple of thousand years, they're going to carry the gospel all around the world. Then I'll bring you back after you get jealous over what I did with them. But I would say to you, I've grown up in church all my life.

I've got to say in 1962. I surrendered when I was 11. I don't know that. Put that 54, 11, 64, 65. In 65 or so, I surrendered to be in the service of the Lord.

Lord, I've been, if you want to know what I know how to do, not much. But I've been teaching and preaching all the time. But I'll tell you this. I know church people. Let's be honest with you. I know them.

I was going, I've been with you since nine months before I ever came out. Amen? I mean, I was in church. Let me tell you something. Most of us love to hear the old, old story.

[ 19 : 38 ] One would have to do anything with it. As long as we don't have to tell it. As long as we don't have to teach it. As long as it doesn't cost us anything. We love to hear it.

We were once sinners, but now we're saints. We love to hear he died to save us from our sin. We love to hear our eternity is secure. We love to hear that our family members went to heaven when they died. Thank God we got a little bit of hope or something after this.

But here's the story. Old Jerusalem. He has lovingly called you. He has shown you your sin. And you have felt your need to be saved.

But you've been unwilling to humble yourself. Now he's calling you again. What were you going to say today if you're lost? Now can I just say to you Christians. This is not a game.

You're a more passionate Democrat or Republican than you are a Christian. You're more worried about what happens to a lady in Kentucky than a lost soul in Uganda. I'll be honest.

[ 20 : 43 ] Oh Jerusalem. Jerusalem what are you going to do? Why haven't you carried my gospel? Why haven't you done my job? Go with me to verse 37 again. Oh Jerusalem.

Jerusalem. Jerusalem. Thou that killest the prophets and stonest them which are sent unto you. How often would I have gathered thy children together even as a hen gathers her chickens under her wing.

And you would not. You see they wouldn't respond. They heard his loving call. And they would not. You need to underline in that verse. You would not.

Underline that. You need to go back up to verse 37. Underline where he said how often would I. And underline would I. He said I would. And you would not.

I would. And you would not. He calls. And they refuse to come. In John 5 40 the Bible says and you will not come to me.

[ 21 : 44 ] That you might have life. You will not come. It's not God's fault. That you're not saved. It's not God's fault.

You are not a born again believer. It's not God's fault. You're going to die and go to hell when you die. It's not God's fault. He's not everything. You have no one to blame but yourself.

In John chapter 3 and verse 19 the Bible says. And this is the condemnation. That light is coming to the world. But men love darkness rather than light.

Because their deeds were evil. This is the judgment. This is the damnation. This is the condemnation. This is the heavy heavy hangs over your head. It is that God.

Light came into this world. But men preferred their darkness. Over the light. Because they liked doing their. Selfish. Wicked.

[ 22 : 50 ] Deeds. Your lack of faith and obedience. Is simply you choosing to do your own thing. Instead of serving Jesus. You can make all the excuses you want.

You can be the dear sweet people. I would knock on their door. And I'd go into their house. And they'd be so kind to me. It was 1977, 78, 79 and 80. People were open houses. And people were kind.

And I'd walk in. And they'd say. Hey young man. How you doing? I hardly shaved yet. You know. I was 23 years old. And I would sit down too with them. And I would open the Bible. And I would say. Hey I want you to know.

That the Lord wants you to be saved. And they'd say. No, no, no, no. He does want people to be saved. But not me. You see. I'm not being convicted. I'm not being called. I'm not feeling it.

You ain't got to feel nothing. You just got to be honest. And admit it. You have sinned against the Holy God. You'll get some feelings when you admit it. You won't let yourself feel. Go with me if you would.

[ 23 : 49 ] To verse 38. Behold. Your house is left unto you desolate. Rejecting Jesus brought judgment.

Rejecting Jesus brought judgment. By 70 AD. Jerusalem was a heap of ruins. The city was destroyed. The temple was down. And God is no longer using Israel.

As his vessel of grace. Let me explain what I mean by vessel of grace. You see grace is God's goodness. God's riches. Grace is God's mercy.

Grace is God's salvation sent to sinners. From the very beginning. Men have sinned against God. In the very beginning. With the very first sin. It wasn't man who came up with a plan to get back to God.

It wasn't even man who went looking for God. In fact this man hid himself. And he covered up his own self. And he hid from God. But God came down. And God walked up and said. Adam Adam. Where are you?

[ 24 : 51 ] And he explained to Adam. Hey. Hey Adam listen to me. I can cover up your sin. I can make a way for your sin. I can bear the penalty of your sin. This little lamb will die in your place.

And you can be saved. And Adam got saved. And God's been bringing salvation all of that time. And then in Genesis chapter 11. God calls out Abraham. In Genesis chapter 12. He gives Abraham a promise.

He says Abraham. I'm going to do something big with you. I'm going to do something big with you. And all your kids. You're going to have a massive family. You're going to spread across the world. And you're going to be a blessing to the entire world buddy.

That's great. He repeated that promise to Isaac and Jacob. And the 12 sons. He repeats it in Exodus to Moses. And the elders of Israel. He repeats it all through the Bible. They're supposed to be carrying the gospel.

But they quit. Something happens to Christians. That hear the gospel too much. And don't do anything with it. They have the privilege of carrying the gifts. Y'all ever have Christmas at your house.

[ 25 : 48 ] You got a big family. And everybody wants to give out the gifts. You ever have that? You know. There's like a gazillion gifts under the tree. Even if they cost a dollar. You wrapped them up. And made them look real pretty.

And then it comes time to give out the gifts. And who's going to give out the gifts. And all the kids are wanting to dive under there. And just start throwing gifts everywhere. And you say. You can start giving out the gifts. And they start calling out the names. Those are vessels of gifts.

They're going under there. They're getting a gift. They didn't pay for it. Picking it up. Finding out who it's destined to. And going and giving out that gift. And that's exactly what Israel was. They had the gift of God. To carry it to people.

And all they had to do was carry it to people. But somewhere along the way. They got to liken holding on to the gift. They got to liken all the benefits. They got from being the gift carrier. Kind of like churches in America do.

Churches built all over our country. With nice buildings. And family life centers. And every other thing you can imagine. And all they got to think about is themselves. Your house is left desolate.

[ 26 : 47 ] The once great nation of Israel is on the sidelines of God's work today. They gave us the scriptures. Israel gave us the scriptures. I hold this book in my hand.

And I preach from it all the time. And it was God's people Israel. He used to give me this. What a wonderful book. It was God's people Israel. He used to give me the Savior. They were greatly used of God.

But slowly turned from doing his will to doing their own. And now Israel has been placed on one side. And God is now using the church. Look if you would with me at 1 Timothy chapter 3 and verse 15.

1 Timothy chapter 3 and verse 15. The apostle Paul is writing to Timothy. One of his young preachers that he's been training. And he said, Timothy, if I don't get there soon. If I tarry long.

So you'll know how you're supposed to behave in the house of God. So you know how to act when you go to the church. So you know how to act when you're around other Christians. In the house of God, which is the church. Underline in your Bible.

[ 27 : 44 ] The house of God, which is the church of the living God. The pillar and the ground of the truth. See, Israel? God's not using you anymore.

He's put the church in the place. Now the church was made up of Jews and Gentiles. The Bible never teaches there was supposed to be a separate Jewish church.

And a separate Gentile church. Because he broke down the middle wall of partition. Ephesians chapter 2 and verse 14. But listen to this before I read it. You've got to understand.

We didn't even have access. We could go as far as the court of the Gentiles. We could get that far, but we couldn't go any farther. Women, Jewish women could go further than we could. Jewish men could go further than that.

And then the priest could go further than that. And one guy once a year could go further than that. And we were just on the outside. In Ephesians it says we were without God, without hope. Aliens, foreigners, illegal aliens.

[ 28 : 41 ] That's who we were. That's who we were. But look at what it says in Ephesians chapter 2 and verse 14. He is our peace. Jesus is our peace. And he hath made both one.

He hath broken down the middle wall of partition between us. God is using you and your church today. But if we fail to do his will, then he will choose to work through another church.



And I said, I know churches. So let me say something to you. You know, all these church buildings, they're not churches. The people inside them, they're the church. And they were once vibrant, excited expressions of faith.

They were sharing the gospel, inviting people, discipling people, giving, praying and serving. And along the way, they soured.

They dried up. And so there are massive buildings all over the country. Nobody even goes there anymore. Nothing's happening there. And I'll tell you why.

[ 29 : 42 ] Because we have forgotten God's using us to carry the gospel. And just like he put Israel to one side, he'll put us to one side. Not the church, but our church. Not all the churches he has, but our church.

You ever been in one of those churches? They're dead. They're dead. They got a church. They got a name that they live, but they're not alive. There's no Bible being preached, no souls being saved, no gospel being sent.

They've lost their purpose. They're the Lions Club that lost the lion. They don't have what they started out for. They're optimists that became pessimists in the Optimist Club.

They lost it. That's what the church is. Unless it's a church of Jesus Christ. God is using your church. God's work will not be stopped. But I may not be allowed to be a part of what he's doing.

You understand this? God's going to win. He's on the move. He is going to win, and he is on the move. He's going to get the gospel to the entire world.

[ 30 : 44 ] He's going to see lives changed. He's going to see the name of Jesus magnified. He's going to see the gospel high. He's going to see his word running rampant through countries and people being saved. I can be on the team.

I can be on the sidelines. Go with me if you would to verse 39. 23, 39 if you would. For I say unto you, you shall not see me henceforth till you shall say, blessed is he that comes in the name of the Lord.

Jesus will return to use Israel in Jerusalem again one day. This verse 39 is like a pretty sad verse. It's a very exciting verse. Look at verse 39.

You've got to understand, if you're a Jew, the once proud nation of Israel, following King David, the great king of Israel, following Solomon, the wisest, richest man on the planet in his day, and all of a sudden off to one side and have mistreated and abused people because the devil hates them because they're God's people.

The devil hates them. They're off to one side. But in this verse, look what it says. Till. Put a circle around that word, till, and draw some arrows to it. Till. It's only four little letters.

[ 31 : 59 ] Only four little letters. Till. He said, you will not see. Hey, Jerusalem. Jerusalem. Jerusalem. I've done everything I could to get through to you people. I'm leaving.

And you won't see me again. Till. Till. But you're going to get another shot. Of course, those individuals will be dead and in hell. But the nation of Israel will be used again.

The nation of Israel will be used again. Jesus will now build his church here on earth. You don't have any idea of the awesomeness of what you're a part of this morning.

Because in your mind, churches are buildings and pews and committees and deacons and pastors and women's meetings and ladies' meetings. You don't understand what's going on.

You see, God had this special group of people he was using. Israel. And he set them aside and he reached out and said, I'm going to take you a bunch of Gentile pagans. I'm going to take you a bunch of regular mongrel puppies.

[ 32 : 57 ] You're not even purebred like the Jews were, but I'm going to use you. I'm going to put some Jews in with you. I'm going to put you in together. I'm going to make a church. I'm going to use you. In Matthew chapter 16 and verse 18, he said, I will build my church.

Man, you're a part of the greatest thing in the world. The church of Jesus Christ. If you're a born-again believer, if you're working effectively in our church, what a wonderful thing. But here's what's going to happen.

Can I go ahead and tell you some future events? He will soon return and take us out of here. He will soon return and take us out. In 1 Thessalonians chapter 4 and verse 13, he said, I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. You ever hear a wild one? If somebody dies and they're saved, they're in heaven with him.

And when he comes back, he brings them with him. Underline that in verse 14. And that's if you know that Jesus died and rose again. Verse 15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent, proceed, go before them which are asleep.

[ 34 : 09 ] For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God. And the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together.

Those of us that are alive and staying here will get caught up together with him and we will ever be with the Lord. Then some tribulation comes. Then Romans chapter 11. All Israel shall be saved.

We wait for his return. We wait for his return. But he's going to bring Israel back. So I just want you to understand you're in a parenthesis in history.

If you're a Bible believer, starting in Genesis chapter 12, it was Israel. Revelation is going to be Israel again. We're in this little parenthesis.

This is the most exciting time in history when he lets people like us have a massive part in what he does. It's going to be a missions conference this week. It's going to be a part of the massive things he's doing.

[ 35 : 09 ] Foundations, discipleship, massive thing he's doing. Soul winning and inviting people to be saved, massive thing that he's doing. We await his return. Every time we take the Lord's Supper, we think about his soon return.

Even when we take the Lord's Supper, what do we say? This do till I come back. I won't eat this supper with you. I won't eat this supper again till later with you guys. I'm coming back.

John chapter 14. Don't let your hearts be troubled. Don't let your hearts be afraid. I'm going to heaven. My father promised you a place. I'm going to prepare that I'll be back. He's coming back.

Every time we preach, we know that it might be our last time to preach his gospel. A pastor sent me a text. I get quite a few texts on Sunday mornings from preacher buddies around.

And he's preached today. And he said, awesome. Preach like your life depends on it. Somebody's does. I don't know when he's coming back.

[ 36 : 10 ] Could be today. And what you've done, that'll be all you do. How you've honored him will be all you honor him.

We're fixing to go into chapter 24. Chapter 24 is going to tell us all about what he's going to do in the future. All about his return. It's going to be an exciting set of verses. Confused and hard to understand set of verses.

It's going to be all about what he's going to do. He said, hey guys, you'll not see me again. I'm leaving. But I will be back. Go with me if you would. Go with me if you would to chapter 23 and verse 39 one more time.

I say unto you, you shall not see me henceforth till he say. One day they'll say, blessed is he that comes in the name of the Lord.

And Jesus will come. See, the Jews have rejected him. They think he's a great teacher. But they just don't think he's the Lord. Kind of like some of you. You think he's a great guy.

[ 37 : 11 ] Did a lot of good stuff. Was a good healer. But someday he's coming back. And here's when they see him. It'll be when they say. We recognize you. You come in the name of the almighty God of heaven.

It's time to quit. Oh, Jerusalem. Oh, Jerusalem. You've had time after time as an opportunity. To believe and to trust and obey me.

To return to my service. But you haven't. Oh, sinner. In Vision Baptist Church Auditorium. This morning. You've heard the gospel. It breaks my heart. It scares me to death.

I'll be blunt honest. It scares me. You've heard me preach over and over. You've heard others preach. You've heard your pastor. You've heard your mama. You've heard other people. You know Jesus died.

You know he paid your sin debt. You know he was buried. You know he rose again. You know it all up here. But not one time have you ever said. I turned my back on my sin. And I turned to my savior.

[ 38 : 12 ] You've got a head full of knowledge. And a heart that's as empty. As a dead church. Trust. Jesus. Today.

What sad words. Oh. Oh. Jerusalem. Jerusalem. Jerusalem. Jerusalem. You've rejected me. I would.

But you wouldn't. I called you. But you wouldn't come. The day will come when he'll quit calling you. Trust him today. Christian. It's time to quit playing.

You're part of Vision Baptist Church. But you're not in. Your hand's not on the plow. You're not excited about getting the gospel to the world. You're not sharing the gospel. You're not praying. And you're just be honest.

You're just kind of faking it. Today's the day. This is for real. This message was recorded at Vision Baptist Church in Alfred, Georgia.

[ 39 : 15 ] For more information, log on to [www.visionbaptist.com](http://www.visionbaptist.com) where you can find our service times, location, contact information, and more audio and video recordings.

Thanks.